

1254

WITH
THE LIGHT

Is fifteen PRIESTS.



(Of the Isle of *Wight* reproved, who have joyned and subcribed their names together, (and printed) in publike view, declaring themselves to be Ministers of Christ; yet confessing and largely demonstrating that they are dark sinfull sinners of the Gentiles, living in obscurity, chained up in a Cave of darkness, their light eclipsed, their eyes dim, their floath great, their hearts begin to gather blackness, and are seised on with fear, and that their authority in preaching is marred by unholie living, and that the greatest mysteries of their religion, have been squeezed out of the writings of Heathens.

And much more at large (the like seldome heard of) published under their own hands in Print, in two books, the one titled the address of some Ministers of Christ, the other Philosophical, Historical, and Theological observations of thunder, by two of the chiefeſt of them, (to wit) *Robert Dingley*, and *Edward Buckler*, whō have uttered forth ſo much of their own shame and brutiſhneſſ, that if any other had written ſo of them, it might have been eſteemed that it had been out of envy to them, who vwrite their names,

<i>Ro. Tuchin.</i>	<i>John Barnes,</i>	<i>Edward Bucklar.</i>
<i>Robert Dingley.</i>	<i>James Crafwick.</i>	<i>John Martin.</i>
<i>Vincent Spark.</i>	<i>Joshua Tomkins.</i>	<i>Simon Pole.</i>
<i>Thomas Clark.</i>	<i>William Harby.</i>	<i>Mart: n' Wells.</i>
<i>William Bignel.</i>	<i>Ric. Beminstre.</i>	<i>Mathew Hearn.</i>

Given forth as a true testimony from the hand of one of the meanest Servants of the eternal living truth, against a rebellious ſeed of evil and deceitful workers; that cannot ceale from ſin, whose mouthes are to be ſtopt, under whom this body in which I am, ſuffers bonds, tryals, and tribulations, for the testimony of Jesus, and of a pure conscience, though in a filthy noyfome prilon, the common Jaile, and ſtinking Dungeon and house of Correction, (vvith other of the friends of Christ at Winchester: I haue ſuffered a close and cruel imprisonment well nigh ſeven months, but Father forgive them that hate me without a cauſe, and know me by no other name then

Daniel Baker.

London Printed, in the 12th. month for Mary Westwood. 1658.

Light is sown for the righteous, and gladness for the upright in heart, who in their integrity walk, but fools shall die for want of wisdom.

Truely light is good, and its a pleasant thing for the eye to behold the son who is the same, he was even from the beginning, his face is marred more then any man, the Princes of this world did not, neither do see any beauty or comeliness in him, that they shou'd love or desire him, who did and doth take upon him the form of a servant, and learned obedience by the things which he suffered, though he was (as he is the same) Lord over all, who was and is led as a Lamb dumb, who neither did, nor doth open his mouth, (in which is found no guile) in perverseness, whose meek, low, still voice is heard (in the earth which trembles at his presence) of his lambs that learn of him that's low in the heart and makes an end of sin, and such follow not, neither hear a stranger, because the Lambs voice by them is known and obeyed; which is terrible and dreadful as the roaring of a Lyon to his enemies, the bryers brambles, thornes & wild trees of the Forrest; the greedy dogs, wolves, & ravenous wild unclean beasts of the field gather together, their enmity as fire burns with rage & fury as if they were able to devour at once the Lamb (& his followers) whose mighty day is now dawning, in which the light of Israel is & shall be for a fire (which all the potshards of the earth shall not be able to quench) & the holy One is for a flame, which shall burn consume and devoure the thorns, briars, brambles, wood hay, and stubble in one day, behold it commeth to passe: For,

The word of separation which did and doth separate the light from the darknesse, the precious from the vile, is gone fourth which will most assuredly overturn all rotten, sandy foundations, & seperate the Lambs from the wolves, the clean from the unclean, the sheep from the goates, the poor from him that puffeth at him.

Now harken all ye who sit in darkness & under the shadow of death, listen & be awaked O all ye professors (of the holy Prophets words) & arise out of your dead forms & imitations, forsake not your own mercies any longer, seeking the living among the dead; behold he is not there, who is risen to throw down, root up, break in pieces, confound, and overturn all Idols, Images, dead forms, likenesses and imitations, and with his besome of destruction, to sweep away the refuge of lies, wherefore harken to that in you, which comes from him, of whom Moses prophesied should be raised up, (in the midst) who is (I say) rizzen (with many witnesses) & will be an everlasting light of life unto you: O ye who hear and obey his voyce in this mighty day of his eternal power, wherefore woe to you who put this day of the Lord (our God) afarr off, which is darknesse, & not light unto such who know not at what they stumble.

D. B.

THIS day is come in which the holy true spiritual and eternal light which was in the beginning, and is the same that makes all things manifest, and pierceth into the most secret parts, and through the dark places of the earth, which is full of the habitations of cruelty, where such have their conversation, who rebel against the light which breaks forth now more and more, and begins to shine (out of darkness) in its brightness over the nations, over the heads of all the earthly minded, whose glory is their shame.

And now the wiste men are ashamed, they are dismayed and taken, for they have rejected the word of the Lord and what wisdom is in them, for every one from the least even unto the greatest is given to covetousness, from the Prophet even unto the Priest; every one dealeth falsely, for they have healed the hurt of the daughter of my people, slightly saying, peace peace vven there is no peace to them: who are like the troubled Sea, when it cannot rest, vvhose waters cast up mire and dirt, there is no peace saith my God to the wicked, Isa. 57. 7. v. 8.

Though you fifteen Priests sinful sinners of the Gentiles are saying.

Priests. *That the good tidings which the glorious Gospel of Jesus Christ brings to sinners was first heard at Jerusalem.*

A. But we who believe in the light, [which gave forth the Scriptures with them, do we] bear witness unto the truth, in vvhich we know that the Angels are ministering spirits, and that (it was) the Angel of the Lord that came upon the Shepherds in the field [then not at Jerusalem] and said unto them that were in the field, behold I bring you good tidings of great joy, and this good tidings was preach to them that were in the field, to the shepheards, that were keeping watch over their flocks by nig ht in the field (then not at Jerusalem) neither was the good tidings of great joy brought to, or first heard of the hireling Priests that's greedy of gain, and make a prey upon the flock, who are destroyed for lack of knowledge, and are kept (by them) ever learning, by following such blind watchmen, sinful teachers that cannot cease themselves from sin (cursed children) ministers of sin sinful, even as you [your selves confess so much] O ye deceivers and being sinful full of sin!

What (O ye people) can such unprofitable talkers minister unto you, but even that which they are full of (to vvit) sin, though they may speak smooth words and true words which they steal, and have nor received or heard immediately from the mouth of the Lord to you, for they being sinful full of sinne which is un clean, how (I say) are such filled with the spirit (which is life) with which no unclean thing [as is sin] dwells, or how can such minister the spirit which is life from the dead, who are in and under death, sinful (full of sin) and so under the curse, where they are intruding into those things which they have not seen, heard, or felt, whose end shall be (most assuredly according to their unfruitful works of darkness), vwho are wresting the Scriptures of truth to their own destruction, wherfore let such as fear God judge, if it be not even so, and let the witness in every conscience answer me, for to that onely I desire to be manifest.

Again, we vwho believe in the light, know and have believed in the power of God, which is the everlasting Gospel that was in the beginning and also is the end, that never changeth, vvhich Gospel vwas preacht to *Abraham* (the friend of God and father of the faithful) (who heard and believed in the everlasting Gospel, which to him was preacht, who saw the day of him (in whom the fulness of God doth dwell) who is the light Christ the power of God, and rejoiced many hundr. d years before the Israelites, the Jews came to inhabit Jerusalem.

Now I say how iſt, or how comes it to pass that these Priests say the Gospel vwas first heard at Jerusalem, or that the good tidings vwas first heard at Jerusalem, let the light, the vvitnes in every conscience with the mind that hath vvisdome, ansyver.

Is not the Prophet that telleth lies knovvn, and vwith the light (that makes all things manifest) seen and comprehended, and shall such that cause people to erre (by their lying divination,) be hid from the holy light of Israel, a measure of which shines in every conscience, to which peoples minds are to be turned to, by it to be guided into all truth, which makes free from all unrighteousnes, free from such blind watchmen, unprofitable talkers, parish masters, that know not God, nor his power, by whom the world was made, and lighteth every man that cometh into the world, that all men through him might believe and receive the power of God, the gospel which is everlasting, and so come to be saved from wrath to come; (and so answer the mind of God) that they may not die and perish in their sins, by following such deceivers that cannot (themselves) cease from sin, and such shall not profit the people at all, the Lord hath spoken it.

Wherefore woe to the blind guides and brutish pastors that cannot understand, woe to the Prophets, (to the parish masters) that tell lies, and murther souls) and make a prey upon both body and goods of people, even as Rob. Dingley priest of *Bripton*, together with the rest of his blood-thirsty generation have done, who know not

Read a book titled
the fruits of unrighteousnes, brought
forth by Joh. Bulkley & others.

neither believe in the everlasting gospel, which is, and is to be preached to every creature over all the earth, fear God and give glory to him that made heaven and earth: Now if these fifteen Priests did so, I appeal to that of God, even the faithful witness in

every conscience, whether they with the rulers ~~DARE~~ persecute and expel out of their borders (as did their fathers) and cast the friends of Christ and messengers of the everlasting gospel into prisons, holes and dungeons, and draw the poor saints before the judgement seats, and cause peoples minds to be evil affected (against the living truth and friends of it) with such bitter enmity, rage, fury, and madnes, as is in the hired Priests, rulers, and people, who are deceived by their sinful teachers in the Isle of Wight, even as their generation in other parts of this nation have done; but will not the Lord God of truth be avenged on such a nation as this,

vwho

(3)

who rebel against the witness in every conscience; to wit, the light, see
Job 24. Isa. 55. Isa. 42.

Pr. The good tidings which the glorious Gospel of Jesus Christ brings to sinners, was a great mercy to the Jews, a very gracious dispensation to us sinners of the Gentiles.

An. How sinners of the Gentiles, who sent you sinners of the Gentiles to preach before you are converted to the most holy faith (of Gods elect) which is a misterie held in a pure conscience, and stands without respect of persons? seeing he that was an able minister of the spirit of Jesus Christ the light, who was revealed in him, that was sent to turn people from the power of Satan, of darkness to the power of God (who is light) laid to his hearers, beware of dogs, beware of evil workers, *Phil. 3.* and he spake to *Timothy* of some that coveted after money, the love of which is the root of all evil (said he) and they that coveted after it were in the error, erred from the faith, but the man of God was (yea and is) to fly these things. Moreover he said the things which the Gentiles sacrifice, they sacrifice to Divils and not to God, I would not that ye should have fellowship with Divils, and this he spake to them that believed in the light.

But you sinners of the Gentiles, are not people to beware of you? O ye sinners of the Gentiles, vain unprofitable talkers, blind guides, parish masters, (such as Christ the light cryed so many woes against) that stands praying in the Synagogues (or Steeple-houses) are not you evil workers you sinners of the Gentiles? how do you vomit up and foam out your own shame and filth?

Are not you such a company of blind watchmen, greedy dogs, as *Isa.* (who preach the Gospel freely) declared against, that seek to their own way, every one his gain from his quarter, dumb doggs that could never have enough, see *Isa. 56.* and such as the holy Prophet *Micha* who was full of power (see *Micha 3.*) by the spirit of the Lord to declare, (and did not he declare) against such a company of greedy covetous priests as you sinful sinners of the Gentiles are, that divine for money, and preach for hire, and immediately prepare warr in your hearts against such as put not into your mouthes; and are not you such a company of priests (as *Hosea* saw, and declared against) that commit lewdness, and take counsel together, and (as troops of robbers) murther in the way by consent; O ye sinners of the Gentiles! that are sacrificeing to Divils and not unto God, and are not people to beware of you? O ye evil workers that commit lewdness! and doth it not go out from you into all the earth, let the witness in every conscience arise and judge, and answer, whether that which is the root of all evil, be not in you, vain unprofitable talkers, greedy dogs, (that can never have enough) you hired priests and parish-masters, sinful teachers (full of sin) ministers of sin, that sell your prayers and Sermons by the hour-glass for money, Tithes, Easter reckonings, Midsummer dues, contrary to the example of the ministers of Christ the light, contrary to the able Ministers of the spirit.

And are not people, even such as fear the Lord God of truth to fly from and beware of you, who with smooth and feigned words (as you have long time so yet) you are a going about to deceive the hearts, and make a prey of the people, who are kept ever learning by following fighting for and hearkning to, (and putting into your mouthes; O ye who commit lewdness, you evil workers, sinners of the Gentiles, Ministers of sin, of unrighteoufness, are not you preaching another gospel (and so accursed) then Paul [an able Minister of the spirit of light of life] preacheth, who said, we who are Jews by nature, and not sinners of the Gentiles, then I say to you sinners of the Gentiles, who sacrifice and have fellowship with Devils, what gospel is it that you preach, and who I say sent you sinners of the Gentiles to preach before you are converted and born again? and i't n't out of your own mouthes that you are and may be judged; O ye evil workers that commit lewdnes and can never have enough! O ye Ministers of unrighteousness, of sin, sinful (full of sin) persecuting, sinners of the Gentiles, that know not God nor his power, neither do ye understand the Scriptures of truth which ye fight against.

Wherefore, in the Name of the Lord, I declare against you, & ye deceitful workers, false prophets, that tell lies, and cause people to erre by your lies, and by the vain imaginations and deceit of your own hearts, as doth and may appear to all sober people; wherefore I warn you to cease deceiving the people, and come down to Gods witness, in every of your consciences, and repent speedily, lest th: mighty hand of our God (even the living God cut you off, and seal you up in utter darkness, world without end.

Priests. Speaking (concerning the good tidings of the Gospel, thus: that it found out this obscure angle of the world where we live: (mark.)

A. He that was an able Minister of the Spirit, that handled not the Word of God deceitfully, and renounced the hidden things of dishonesty, neither walked in crastiness, but by manifestation of the truth, commended himself to every mans conscience in the sight of God, 2 Cor. 4. and he coveted no mans silver or gold, Acts 20. but said, these hands have ministered to my necessities (and he did not make the Gospel chargeable) neither did he say then (as you sinful unclean sinners of the Gentiles do) that he lived in or under the obscure (or dark) angle of the world (that lies in wickednesse) where you sinful Ministers of sin live, according to your own words: O ye filthy dreamers, behold I do ye no wrong.

And I say, did not Paul write to the Colossians? saying, Beware, lest any man spoil you through Philosophy, and vain deceit, after the traditions of men, after the rudiments of the world, not after Christ, Colloſſ.2. Such are they whose life is in obscurity, in the land of darkness, this obscure angle of the world where we live, saith the Priests: moreover Priest Dingley confesses (in a Book of his works of darkness, entituled Philosophical, Historical, and Theological Observations of thunder, saying, pag. 45,7,8,149,150.

Priest. D. Dark we are since the cloud of sin overshadowed our minds, our brightest notions are stained, our light eclipsed by nature, we are chained up in a cave of darknesse, taking meer notions to be things substantial, and substance to be shadows; and as our eyes are dim, and cannot see much, so our sloth is great, and our inadvertansie and heedlessenesse inexcusable, our ignorance of God may be charged on the want of meditation in all men, the sins of teachers being teachers sins: admit the Minister be sinful, shall the people despise his Doctrine? Scripture is Scripture, though uttered by Satan.

A. So then all the sober-minded, with the light in the conscience, may come to see thee (O thou deceiver, thou filthy unclean minister of sin) to be as thou art a minister of Satan; and I say, all that desire to fear and obey the Lord our God, may see where you sinful Ministers of the Gentiles are, whose life is in the obscure world, in obscurity, the land of darknesse, chained up in a cave of darknesse, taking meer notions to be things substantial, and substance to be shadows, your eyes being dim, and your sloth great, and heedlessnesse inexcusable, and your ignorance of God is to be charged upon none, but upon your own heads, O ye seed of the serpent, generation of vipers, how can ye escape the damnation of hell? or how can ye, being evil and sinful, full of sin, and uncleanness, speak good things? or bring forth good fruits, being evil, evil trees that yet cumbers the ground in a land of darknesse, where the first birth is brought forth, the mockers, the scoffers, the murthers, the scornful, the hunters, Nimrods builders, prophanes persons, cunning and mighty hunters (before the Lord) in the dark places of the earth, the obscure land of darknesse, where are the liars, the Idolaters, the covetous, extortioners, the blasphemers, the false accusers, the swearers, the persecuters, the quarrellers, the fighters, the deceivers, the sinful Ministers of sin, the sinners of the Gentiles, and all the unprofitable talkers, Parish-masters, and deceitful workers, that ~~creep~~^{creape} into the old Masse-houses, with all sorts of the enemies of the most high God, and of the lamb, the light (and his followers, to wit, the children of light) with whom the children of darknesse, [the sinful ministers of sin, of darknesse, with the beast and false Prophet] make war in their land of darknesse, the obscure world of darknesse, who lie under the curse, the children of it love to be there, their life is there, though under the wrath of the Almighty (with the afore-mentioned unbelievers) hatching Cockatrice eggs.

But they shall be as the fuel of the fire, for wickednesse burneth as fire; it shall devour the briars and thorns, through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire, Isa.9. wherefore wo to the proud and lofty rebellious children of darknesse that rebell against the light, who are as stubble for the unquenchable fire in their land of darknesse, where the foolish reproacheth the most high; and we who believe in the light know that the dark places of the earth are full of the habitations of cruelty, Psal.74. where these filthy sinful dark Ministers of sin have their conversation, deceitful

deceitful workers, that steal the holy Prophets words to make merchandize on, and of the people, to whom they say, and in the deceit of their hearts publish it in print, p. 3.

Pr. We are presented with a necessity of acknowledging that the light of the Moon (with us) (mark) is as the light of the Sun, and the light of the Sun as the light of seven dayes, Isa. 30.6.

A. O ye deceitful workers, know that the holy prophet was in the life, which gave forth the good words, which you steal to get dishonest gain ; but the holy messengers of the Lord did and do preach the Gospel freely, and did not, neither do make it chargeable, having food and rayment, were and are therewith content ; though passing through trials and tribulations (keeping in Christ's doctrine) they did not labour for that which perisheth, their life being more than meat : but what's this to you, O ye false Dreamers, is the day of great slaughter come ? is your haughtiness laid low ? are the towers fallen yet before the light of the Son shall be as the light of seven dayes : but are you not chained up in a cave of darknesse yet, is not your light in a darklanthorn ? doth not your brother in darknesse with you (to wit, Priest Dingley) confess so much ? then, how is it that the light of the sun is as the light of seven daies with you ? O ye false dreamers, are ye not together with them whom ye have deceived, saying to the seers see not, and to the prophets prophesie not unto us right things, speak unto us smooth things, get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us, (read your portion O ye rebellious children of darknesse, Isay 30.) is it not to be written in a table, and noted in a book, that it might be for the time to come for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of the Lord.

Pr. And this we mention upon no other account then to remember you of our being brought forth in a land of blessings.

A. What O ye foolish deceivers, are ye not in a dream ? O ye filthy dreamers how hath the prince of the ayre filled your hearts with deceit, and blinded your minds with thick darknesse ? how long since is it you confess of your selves, saying,

Pr. This obscure angle of the world where we live dark, we are chained up in a cave of darknesse.

A. And are you not there yet, in the land of darknesse, chained up in a cave of darknesse (as saith your brother Priest Dingley) then how long since is't that your chains of darkness have been taken off ? and who hath taken them off ? and how long have you been out of your cave of darkness ; O ye Ministers of darkness, and how long have you been from under the obscure angle of the world, seeing you live there yet (as you say) O ye dreamers, and what do you think to blind peoples eyes, even them that by the fear of the Lord God of truth have departed from evil, and from under your cursed yoke of bondage (in the obscure land of darkness) nay [in vain the nets spred in the sight of any bird] the deceit of your

your dar's hard hearts to them (I say) that fear the Lord, and are come to obey the truth, (in the inward parts) even to them are (and will you be) manifest, and the land of blessings that (in your vain dark minds) you babble of, you know it not, neither have you or your uncircumcised generation part or lot in it, whilst you in the land of darknesse are rebelling against the light, and fighting against the lites of God with your carnall weapons and powers of darknesse in your strong holds, setting up spirituall wickednesse in high places which are to be laid desolate when the songs of your temples shall be turned into howling.

Wherefore I warn you sinners of the Gentils, together with the rest of your generation, to turn your minds to the light, to it in your consciences bow and bend, for to that onely am I manifest, in the day of the Lords visitation; therefore be ye warned, O ye rebellious ones, and cease deceiving the people, and of murthering loules for dishonest gain, and see that ye bring not more blood upon your heads if happily ye may finde a place of repentaunce unto life, not to be repented of, that the land of blessings to such may be known, and the eternall rest witnessed, by such onely (the willing and obedient) that forsake the evill deeds of darknesse, and love and obey the truth, the light (within the vaile) the good, where p. 4. those that believe not (in the light) shall never enter,

Pr. We the unworthy Ministers of Christ whose names are underwritten, having waited upon God, in a way of earnest prayer have joyntly agreed to communicate our thoughts.

A. May not all sober people see, and behold your deceit, blindnesse, and grosse thick darknesse, which may be felt, you sinners of the Gentils, ministers of sin, full of sin, sinfull teachers, I say its no marvell to us, who believe in the light, (which comprehends the darknesse) that you call your selves unworthy Ministers, who confess your hearts begin to gather blacknesse, and are seized upon with feare, lest those sweet mercies, as you say (which I say will be your greatest torment in the day of howling, and of calamity)

Pr. Let those sweet mercies should be swift witnesses against us, and instead of converting us to Jesus Christ (mark) should be converted by us into such aggravation of our sins, as will leave us in a lesse tolerable condition than Sodom and Gomorrah at the day of judgment.

A. Now I say let all such that feare God judge, and consider whether ever any was indued with power from on high, or sent to preach the Gospel, (which is everlasting) before they were converted, but from thele 15 sinfull Priests own words it followeth, and people may plainly see, that they are not yet converted to Jesus Christ, and so liable to be left in a lesse tolerable condition than Sodom and Gomorrah.

Let the sober-minded search the Scriptures, and with Gods witness in the conscience see, if it was so with any of the able Ministers of the Spirit of Christ the light, as its with these blinde guides, sinners of the Gentils, ministers of sin, of darknesse, whose prayers and sacrifices the Lord God of power (and truth) abhors, and their deceitfull sinfull hypocriti-

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all assemblies are most abominable and filthy in the sight of the pure eyes of his glory, and terrible majesty, of purity, and holiness, without which no man shall see the Lord , who will confound the divinations of all the unstable double-minded , that are ministering the deceit of their own wicked evill hearts, (mark) have joyntly agreed, to communicate our thoughts , say you , O ye deceitfull workers, what Ministers of thoughts, wicked thoughts, such who provoke the Lord to anger to his face, a rebellious people walk after their own thoughts, see *Isay 63.23.* your iniquity hath separated you, are not your feet swift to doe evil, doe ye not make hast to shed innocent blood and murther souls, yet hating to be reformed.

What means the beating in and haling the messengers of the Lord forth your Synagogues (or Steeple-houses) and before Magistrates, and forcing them out of your borders, to which end your watch men are set, not onely in sundry places in the Island, but even at your steeple-house dores, that the peace of the wicked might not be disturbed, therefore into prisons, holes, and dungeons the friends of Christ are cast, witnesse these bonds and the Jailes in this nation , against your deceit and wicked hypocrisie, and abominations with which you mock God, who will not be mocked, neither will his Spirit alway strive with a rebellious generation that provoke the Lord God to anger and walk after their own thoughts as doe you O ye deceivers !

Well did *Hosea* prophesie, and declare against your brethren, (O ye deceitfull workers) saying, as troops of robbers wait for a man, so a company of priests murther in the way by consent, for they commit lewdnesse : and let the sober minde, (with the light in the conscience) judge whither the hired Priests (of *England's* nation) be not such, doe ye not commit lewdnesse , and doth it not goe out from you into all the earth , are not your thoughts (of vanity) of iniquity, is not wasting and destruction in your paths, O ye unprofitable talkers, parish-masters, sinners of the Gentils, whose mouthes are to be stopt, for you teach things which you ought not for filthy lucre, the Lord our God will confound and reward you according to your unfruitfull works of darknesse, and will fill you with torment on every hand in the day of calamity ; wherefore howl O ye deceitfull workers, for behold the most high is become your enemy and your times at hand.

Did any of the Ministers of Christ the light minister their thoughts , was it not the persecuters, the deceivers, the blasphemers that were and are mad against the Saints and make warre with them, and doe not they think they doe God good service in their blinde persecuting zeal, fury, enmity, deceit and madnesse ? and are you not here O ye evil-workers, parish-masters and brutish-pastors, ignorant blinde watchmen > behold the times at hand you will wish that ye had never been born, when the fierce, furious and fiery indignation of the most high (which already is kindled) breaks forth upon you to devour at once, wherefore in the name of the Lord I warn you to cease deceiving the people lest ye eternally perish and die in your sins.

Pr. Our deep sense of which (speaking concerning the ignorance of their hearers) put us upon our prayers to God, and counsell one to another what further course to take.

A. We who believe in the light know the prayers of the wicked are abomination to the pure Lord God of truth, & that our God heareth not such as are sacrificing to Devils, and that the counsels of the wicked are deceit, and such take counsell together and by consent commit lewdnesse, but woe to the rebellious children saith the Lord, that take counsell but not of me, and that cover with a covering, but not of my Spirit, that they may adde sin to sin, *Isay 30.*

Hearken ye blinde guides, I have not sent these prophets, yet they ran ; I have not spoken to them, yet they prophesied : but if they had stood in my counsell, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doing, *Jeremy 23.* See if ye be not farre worse O ye deceivers !

Pr. That by the blessing of God might promote your edification at a better rate be a way to a speedier implantation of light and grace in your soules, and make room in your heads and hearts for the Gospel of Jesus Christ in our publique preaching.

A. O ye blinde guides ! Babylons merchants that sell your prayers and sermons for money ; but the everlasting Gospel [which the holy prophets and ministers of Christ the light preached freely] is not to be bought or sold for hundreds a year, neither did or doe the ministers of Christ receive tithes, Easter-reckonings, Midsummer-dues, gleelands or stipends, but denied and witnessed against the first priesthood tithes and temples made with hands, though they were persecuted because of their testimony (as at this day) and I commend it to the witness in every conscience to judge, how such who are sinfull, that know not, neither believe in the Gospel, which they have not received, who are not cleansed from their filthinelle, being sinfull, full of sin, dark in chains of darkness, sacrificeing to devils, as doe these sinfull sianers of the Gentils that are not yet converted to Jesus Christ (the light) Gods power (by and for whom the world was made) how (I quære) can such preach it, (to wit) the Gospel which is eternall even Gods power.

Wherefore woe from the pure powerfull God of life, to all deceivers that are going about [to implant as they call it] to lay any other foundation then what already is laid, for other foundation can no man lay then that is laid (to wit) the light (in every conscience) *1 Cor. 3.* to which every minde is to be turned, for to it every knee shall bow, and every tongue (in the day of the Lord) shall confess to him who is the light [the faithfull and true witness] low in the heart, which is your condemnation ; yet and eternally except ye repent, O ye sinfull parish-masters, many woes is to you, plagues and judgments is prepared for you, with vials of wrath from the throne of the Lamb the light.

Therefore woe to them that lead the blinde out of the way as doethe

parish-masters, vain and unprofitable talkers, sinfull teachers, that cannot cease (themselves) from sin, 2 Pet. 2. 14.

Pr. Doe they not come into the world with soules altogether as naked as their bodies [speaking of their children] nothing but filth upon the one, nothing but sin upon the other.

A. Such who are not cleansed from their filthiness, being under the curse sinfull, full of sin, are covered with it, as is the naturall or carnall man (whose heart is deceitfull and desperately wicked) that receiveth not, neither perceiveth the things of the Spirit of God, from whose life he is alienated, and his understanding become darkned, because of the blindness of his heart.

Wherefore O ye blind guides, deceitfull worke: s, false accusers, where or when did you see the souls of such, [of whom Christ saith is the kingdom of God] covered with nothing but sin, and can you yet tell what the soul is, seeing him who is the light saith of the little children, such is the kingdom of God, and also said to them that followed him, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, Matth. 18. and the Scripture saith, the soul that sinneth it shall die, the son shall not bear the iniquity of the father; then doe I quare what sin is it that you charge upon infants? or how comes it to passe that their souls are covered with nothing but sin, seeing the children shall not bear the iniquity of their father, and that every one shall answer for the deeds done in the body, and the soul that sins it shall die?

And if children come into the world with souls altogether as naked as their bodies, how is it that they have nothing but filth upon the one, and nothing but sin upon the other (as you say) seeing Adam in his innocency (before transgression) was naked then, not covered with filth and sin, and therefore not ashamed? but are innocent infants ashamed? doe they see that they are naked, which never acted any evil (seeing Christ saith of such is the kingdom of God, Mark 10.) untill they come to be deceived and be begotten into your own image and likenesse? O ye deceivers, sinfull teachers, ministres of sin! then how can ye doe otherwise but beget your children even as you doe your parishioners (so calld) your sons and daughters into your own image and likenesse (as Adam did Cain) in the transgression under the curse, and so the fruit of your uncleannessse, [whose minds are in the earth, where you hearken not to the voice of the Lord] is accursed, yea your blessings are accursed, and we know what the wicked doth, to him it is sin, whether praying, or plowing; and let the light the faithfull witnessse (in every conscience) arise and judge and answer if it be not even so.

Pr. As our children are born in sin, so tis by our means sin is conveyed to them through our loynes, being sinfull our selves [mark] we beget them as Adam did Seth, in our own likenesse, after our own i[n]nage.

A. Was there ever such a company of unclean priests heard of, who are so full of filthiness, that they are as it were ready to burst asunder, being so ful of uncleannessse and excessie, so full of sin, sinfull that they cannot forbear

forbear or cease, but vomit and foam out their own shame, and put it in print, but behold the day is come which comprehends, and makes you manifest, a company of deceitfull workers, murtherous priests, that creep into houses, the Papists old masse-houses, and lead silly women captive laden with sin and divers lusts, like your selves, O ye deceivers, but are not you manifest to the children of light, that you are such as the holy prophets did, and doe declare against, and such as Christ Jesus the light cryed so many woes against, who were even as you 15 Priests (with the rest of your generation of vipers and serpents) like to whitened walls outward, but are within ful of dead mens bones, and of all uncleannesse; even so ye are full of hypocrisy, and iniquity, full of extortio[n] and exces[s], sinfull as your selves confess, read your portion, O ye parish-masters, *Math. 23. 2 Pet. 2. 14. Jude*, and for as much as you say concerning your children you beget thus.

Pr. Bring sinfull our selves, we beget them as Adam did Seth, in our own likeness after our image.

A. To which I answer, if you had said as *Adam* begat *Caine*, the envious, the murtherer, that slew *Abel*, the righteous seed, [because his own works were evil, and his brothers righteous] you had dealt something plainly with people, but you like crafty subtill vipers say (Priests) we beget them as *Adam* did *Seth*: now the sober minde may read and understand what the woman said concerning *Caine* (the first birth, the murtherer) I have gotten a man from the Lord, said she, from the eternall Spirit, the first birth was without, in the transgression, from the Lord, from the eternall Spirit; but as concerning *Seth*, she saith on this wise, For God, (said she, mark) hath appointed me another seed in stead of *Abel* whom *Caine* slew, (whom the envious murtherer slew) but here's another seed in stead of *Abel* the righteous, and to *Seth* was born a son, [mark] and then began men to call upon the name of the Lord.

And we who believe in the light, know the two seeds one from the other, the two births one from the other, the two kingdomes, the two nations, the sheep from the goats, the lambs from the wolves, the pretious from the yile, the innocent from the murtherer, praises to the most high who is mercifull and revealeth secrets to babes, to them onely that fear him, to his servants the prophets who stand in his counsell, who worketh to will and to doe in us his people, with and in whom he dwells in the midst, and we look not for another then he who already is come in the flesh to condemn sin in the flesh and makes an end of sin, wherefore we cannot but deny and declare against all sinfull teachers [such as is these 15 Priests of the Isle of Wight] for behold I in the name of the Lord God of truth declare of him who is the light (come in the flesh) that makes an end of sin, and that brings in everlasting righteousness, who is made a minister, not by a carnall commandement, but by the power of an endless life, and none teacheth like him, that makes an end of sin, who is the light, meek and low in the heart, who saith I am

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the light, (believe in the light) learn of me, then not of such a company of sinfull hireling parih-masters, that cannot cease from sin, sinners of the Gentils, not covered themselves, (to him who is the light) who are full of sin, ministers of sin, not cleansed from their filthiness, sinfull even as they themselves confess, under their hands in print, and yet not ashamed to call themselves Ministers of Christ, and of Gods Word, and of the Gospel, woe be to them.

But we know (the murtherer) the Serpent is more subtile than any beast of the field, [as saith the Scripture] and that the persecuting seed of the serpent, the generation of falsehood, of vipers, in all generations, would be accounted for the righteous seed (but are like their father Cain the envious, the murtherer, and) as these 15 Priests would be accounted, though they being so besotted and blinded by the god of the world, the power of darkness; that they are not ashamed to profess and confess themselves Ministers of Gods Word, of Christ, and Ministers of the Gospel, yet not converted, but are at the same time sinners of the Gentils sinfull (as they confess) that's full of sin, I say, dark under chains of darkness, in the obscure world or land of darkness, and that they then beget children in their own likeness and image, how can they doe otherwise, and to it doe I consent, that it is even so, and let them be witnesses against themselves for behold in the fight of God h.herto (or so farre) is my conscience clear, I doe them no wrong.

Wherefore let all such that fear, and desire to fear the God of truth, beware of them, and behold their children, their parishioners, as they are called; is the Priest or parish master proud, and are not they like him? is the priest covetous, and are not his children the Parishioners so? is the sinful priest greedy of gain? and i' st not so with them his hearers, that are like him begotten (by him) into his own likeness, his own image, and is not the Divel and Satan King over all the children of pride, sinful children, like the priest, and is not covetousness the root of all evil, which the Lord God of truth hates, but is it not in the sinful priests, and in their children, that are in their own likeness? is the priest envious like Cain and so greedy of gain, that immediatly he prepares war in his heart, against such who for conscience sake cannot put into his mouth, and i' st not so with his children? he hath deceived and begotten into his own likeness, being sinful himself, a Minister of sin himself, sinful father, sinful children like himself, in his own likeness, after his own image; doth he give and receive honour with flattering titles one to another contrary to Christs doctrine, and i' st not so with his hearers, his children that are like him, in his own likeness, so like Priest like people, blind priest, blind people, and doth not the blind lead the blind, i' st not even so, let such who fear God judge.

What do the hireling priests and parish masters commit lewdness? and make a prey upon mens bodies and goods, and persecute with rage, fury, in enmity and madness, the poor saints, friends and messengers of Christ and cause them to be beaten even in their keeple houses, the old popish

popish mass houses, and thence to be cast forth by their children, and drawn before Rulers, and thence to be cast into prisons, holes, and dungeons, and from thence drawn before the judgment seats as priest Dingley, together with his generation have done, witness this body in which I am.

And do not their children the same things? and do not they fight for their fathers? and doe not they hale out of the old Mass-houses for their fathers? doe not they make a prey upon mens bodies and goods for their sinful fathers, sinful fathers, sinful children, in their own likeness and image.

But did the holy Prophets, Christ, his Apostles, Saints, or Ministers ever do so? or did they ever beget such sinful children of darkness? nay God forbid that ever any such thought should find entrance or entertainment (unjudged down) in the heart of any that so much as desire to fear, and obey the living God of truth, who is light, a measure of which is freely given, a witness in every conscience against all deceit and deeds of darkness done in the body, though acted never so secret; the eternal eye of the Lord seeth to which every mind is to be turned in the fear of the Lord to be kept [all the day long] which is to depart from evil, and so to turn from such filthy dreamers, deceivers, and deceitful workers, and to beware of such sinful teachers, as is sufficiently and truly herein mentioned, who are and may be manifest to that of God in all consciences, that they are of the serpents seed, a rebellious seed of evil doers, that rebel against the light, Job. 24. (and against God and his people,) and yet go about to transform themselves, (which they confess to be full of sin) as Ministers of righteousness, and call themselves Ministers of the Gospel, Ministers of Christ, Ministers of Gods word.

But hearken O yee people who are destroyed for lack of knowledge, and made a prey upon, and deceived by these soul murtherous priests (parish masters) of a truth my soul with bowels of compassions pitties you: did you ever read in Scripture, or hear that Christ had such, or sent forth such to be Ministers of the Gospel, as these unclean and uncircumcised generation of dark priests, are not they in the error, in the confusion, in the contradiction, and in the blasphemy, that say they are Jews or Ministers of Christ, or Christians and are not, but are the Sina-gogue of Satan, and such are they whose evil eyes are full of Adultery, that cannot cease from sin, and yet hate to be reformed being so full of sin, and darkness, sinful teachers, even such as Peter saw (if not farre worse) and wrt of them whose eyes were full of adultery, that could not cease from sin, cursed children that beguile unstable souls, their hearts being exercised in covetous practises, cursed children see 2 Peter 2. 14.

Like these filthy dreamers, sinful dark ministers of sin, cursed teachers, that run greedily in, and after (far exceeding) the error of their father Balaam, yet call themselves Ministers of the Gospel, woe be to them, are the Apostles, or are the Ministers of Christ their example? See 2 Cor. 6. 2. Cor. 11.

But

But these evil workers are not ashamed, neither can they blush to declare and foam out their own shame and glory in it, not only in their pulpit shops, in the popish masse houses (with crosses on the ends of them) but to write and publish it in print, how that they are sinners of the Gentiles, dark, chained up in a cave of darkness, [not converted being under the obscure angle of the world, in the land of darkness, which is full of the habitations of cruelty] begetting children in their own likeness, sinful fathers, sinful children, sinful then under the curse, cursed fathers cursed children.

And is it possible that ever such teachers, who are not cleansed from their filthiness, can ever beget children unto God, God-like, or like God, but rather as they themselves confess, beget them into their own likeness, and after their own image, being full of sin (sinful) like their father the deceiver, the accuser of the brethren, even the Divel [the old Dragon] who abode not in the truth, which he and they his sinful children of darkness is out of, though they call themselves Ministers of the Gospel, and of the word of God, which they never heard from his mouth, but yet do the deeds of their father of darkness whose lust they obey, as his obedient children in his dark dominion, in the obscure world the land of darkness, even in the earth which is full of the habitations of cruelty, but behold the Lord God of power is coming in ten thousand of his saints in light; woe to all the children of darkness, and to all that come not out from among them: woe to the whore the well favoured harlot, the mother of witchcraft that selleth nations, and to all her merchants and they are bewicht that obey not the truth which makes free, woe to Babylon and to all her children which now shall be dashed against the stones for spoylers are come and coming up out of the North; and blessed is the people whose God is the Lord, even the holy light of Israel, who most assuredly will plentifully reward the unstable double minded, with the whore the mother of harlots, and all who with her have committed fornication, vials of wrath is prepared for them, even they shall have blood to drink, and now the beast with the false prophet that telleth lies, with the brutish pastors shall howl with horror, anguish, perplexity and vexation of spirit, for behold their times at hand, which will suddenly on them seize as upon a woman in travel, and into the everlasting pit of darkness, torment, and perpetual destruction, shall the beast together with the false prophet be turned there to be tormented with the Divel and Satan world without end.

Pr. For sending your children to us, we shall briefly offer you the duty of it in these particulars, we are to feed the Lambs of Christ as well as the sheep, they are part of our charge, who are to watch over their souls, as well as yours.

An. But who sent the ravening wolvish hirelings (dark) Ministers of sin, sinful persecuting sinners of the Gentiles, to feed the Lambs or sheep of Ch. ist, or to watch over their souls; woe to all deceitful workers, now this quere I lay down for any of these fifteen priests or any of their brethren in the nation, [as a charge upon their heads as they will answer

in the great terrible, dreadfull and notable day of the Lord; even of the most high God] to answer

Q. whether the living God or Christ ever sent dark sinfull sinners of the Gentils (or of any nation, people or language) before they were converted to the faith of Gods elect, or cleansed from their filthiness, or before their sins was washed away, or purged away, or their iniquity taken away and blotted out, and they born again, or such as you 15 sinfull dark teachers are, to preach the everlasting Gospel, or to feed the lambs or sheep of Christ, or to watch over their souls as you d caitifull workers, you 15 Priests, sinfull parish-masters of the Isle of Wight, pretending the deceit of your hearts to doe, notwithstanding you are dark and chained up in a cave of darkness, sinfull as you confess; therefore let the sober minde judge whether I doe ye any wrong, who beget bastards and not sons, but sinfull children in your own likeness and after your own image?

To the witnessse, the light in every conscience, doe I speak; and let all the sober-minded, upon the face of the whole earth, that come to view what is herein written, with the witnessse, the light in the conscience, consider and judge, whether ever God or Christ sent such teachers, as is before and after following manifestly declared to the satisfying and for the convincing of any moderate people, that such may beware and come to know the true fear of the Lord, which is to depart from evil and believe in and obey the eternal light which comes from Christ, who lighteth every man that cometh into the world, that all men through him might believe, Gods witnessse in their consciences which leads all, every particular, as many as by it onely are guided, it leads into no evil, but makes it manifest, Eph. 5. and guides the obedient by the fear of the Lord, into the truth, and so the creature comes to depart from evil, and confess and forsake his sins (through judgment) then mercy comes to be witnessed and the creature keeping in the fear of God who is light comes to doe to all even as he would be done unto, and so fulfills the Law and the prophets, and such comes to be lead out of the world its wayes, words, worships, fashions, customes, friendships, honours, flattering titles, deceit, and traditions of men of sin, up to the Father of light, to whom there is no other way, but the one good old way which Enoch, Abraham, and all the holy men of God, did and doe walk in the light; Christ the way, the truth, and the light, low in the heart, yesterday the same to day and for ever, and the world is set in mans heart, Eccles. 3.

Now something more I am to lay down before the eyes of any sober-minded people concerning these sinfull teachers, the 15 unprofitable vain-talkers, parish-masters, the greedy covetous hirelings of the Isle of Wight, though much hath already been spoken, for the convincing of the minds of sober-minded people, to beware of soul murthers, and come into the fear of the Lord God, and much more may be enlarged than what herein is intended concerning these sinfull Priests filthy-unwholsome doctrines of Devils, vomited out of their own mouthes; yet I say

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say something more than hitherto I shall lay down, as to make them more manifest as the Reader in the fear of God may observe.

Chiefly Priest Dingley's shameless spuing, under whose corrupt will together with the rest of his oppressing rebellious generation, I have suffered outward bonds and tribulations more than 6 moneths already past, because of my testimony, who have learned to pray for my enemies, *Father forgive*; the Lord God who searcheth the heart and seeth in secret, knoweth I am free from envie or malice to any mans person, neither doe desire my enemies destruction [though a necessity lyeth upon me to declare against the enemies of the living truth] but rather they may come out of deceit & depart from evil, to witness repentence unto life, into the living truth, and live for ever, [in the everlasting rest, where those that believe not in the light, in it shall never enter] the Lord God knoweth I lye not, and although I am for the seeds sake, [being pressed in spirit, with bowels of compassion to the simple] constrained to lay before them their sinfull teachers unfruitfull works of darkness, shame and filthinesse; yet know that its no joy to me to be raking as it were in and among such shameless filth that comes from the unclean greedy covetous hireling sinfull ministers of sin, that beget their children, their parishioners, into their own likeness and image, as is before declared, and as themselves confess: and how can you doe otherwise, ô ye ministers of unrighteoufnes ! the blood of the people shall be required at your hands, whose dark authority in preaching is marred, yea and is to be confounded and destroyed because of your unholy living ô ye evil workers ! notwithstanding the wicked sinfull children which you beget shall not escape their eternall reward if they come not out from among you [destroyers of the creation of God] but die in their finnes.

Come thou Priest Dingley feel thy words, for I say behold the times at hand, every mans words shall become his burthen, and it shall come to passe in that day, that the prophets shall be ashamed every one of his vision, neither shall they wear a rough garment to deceive, Zech. 13. 14. and now thy shame and nakedness doth and shall more and more appear to the children of light, and of the day who behold and see the deceivers rough garment wherewith he is covered, the greedy dogs covering, the ravening wolves covering, the hirelings covering, the sinfull dark teachers covering, from the innocent lambs covering of the Spirit of the Lord, and let all such as desire to obey the eternall truth, behold and see what is under thy covering which is to be ript and stript off, ô deceiver ! who art pleading for thy brethren the dark sinfull ministers of sin and Satan, in a book of thy unclean and unfruitfull works of darkness, witchcraft, titled, philosophicall, historicall, and theological observations of thunder, page 146.

Pr. Dingley. we should be full of affection to our selves if we desire to worke upon our hearers and our authority in preaching is marred by unholie living.

A. I say thy dark authority is marred, and is to be confounded, and if thou have so much as natural affection in thee, let all as many as fear and obey the truth, in the inward parts judge, who doe and may behold and see that out of thy owne mouth thou art judge, witness also John Day thy neighbour from whom thou did cause 4 cowes to be taken out of his stable, and although thy unjust demand for tithes from him thou did no worke, neither did he desire any of thy sinfull darke unfruitfull and unholie ministry, [and blasphemous stuppe] which was but about 31. yet thou wast so greedy of gain, [like thy generation of greedy doggs which can never have enough] that thou caused to be taken by force about four times so much from J.D. and moreover thou wast not satisfied with that, but caused the said J. D. his body to be cast into prison [because of his testimony against deceit and filthy confused and damnable doctrine] where he yet remains a prisoner with me, and other of the messengers and friends of Christ the light, but art thou full of good affection or of sin, envy, rage, fury, and covetousness, the root of all evil, and is this the way to be a good favour and example to work upon thy neighbours and such as heare see and behold thy unfruitfull dark works, and filthy conversation; let such as fear God judge, moreover thou a robber of the widdow and fatherless did cause Winifred Newman (a servant to them) to be cast into prison, because of her testimony against thee O deceiver.

Wherfore let the sober-minded fly from such evil deceitful workers, as thou together with thy sinfull 14 brethren in the Island, and from the rest of your generation, and let such as desire to fear our God judge, with the witness in the conscience, whether you [an unclean generation, that commit lewdnes] are not to be numbered with and among such greedy dumb dogs, [as priest Dingley hath numbered himself and brethren, that seek to their own way] as the holy prophet Isaiah declared against, Isa. 56. and such as the holy messenger of the Lord Hosea declared against, Hos. 6. 9. and such as Micah who was full of power by the Spirit of the Lord, and with it declared against such a company of blood-thirsty teachers as you O ye sinfull priests, parish-masters, and unprofitable talkers (whole mouthes is to be stopt) of that Island, and of this nation.

Wherefore I say again, let such who desire to fear God read and understand and judge, with Gods witness, whether out of thy own mouth thou art (and may) not be judged, O thou deceiver priest Dingley ! pag. 145.

Pr. D. Sad one day will be the account of blinde seers, sleepy watchmen, and dumb dogs that bark not to fright the wolf, or warn the sheep.

A. We who believe in the light, which makes all things manifest, know that our God never sent such whose preaching was or is marred by unholie living, he never sent thieves and robbers to fright the wolf, or to warn or worry his sheep, or to feed the lambs and sheep; but we know that such greedy wolvish hitelings, greedy dogs, that can never have enough, such as thou art priest Dingley, and the rest of thy generation,

ration, thy sinfull brethren that call your selves the unworthy ministers of Christ, and Ministers of Gods Word, and of the Gospel, and sinners of the Gentils, sinfull, and beget children in your own likeness, so that it is apparent (may be) even to sober people, that you are sinful confused teachers, seeing you foam out your own shame, dark ministers of confusion of sin, and so beget your parishioners into your own likeness and image (a lamentable state) and you make a prey both upon bodies, goods and souls of people, (who are to be pitied) and so your generation have done this many hundred years, so that you cannot chuse but feel in some measure, that the sad day of account for you (blinde seers, sleepy watchmen, and dumb dogs) is nigh at hand, though you seem to put it a great way off from you; now to what end is it for you to desire the day of the Lord, which is darknes and not light unto you, O ye evil-workers, we know a fire is already kindled among you which will burn even to the lowest hell.

But the day is come, and the true light now shines (out of darkness) which makes all things manifest, and the prophets that tell lies and speak smooth words, and say, Peace, peace to Gods enemies, that put into their mouthes, who prepare warre in their hearts against such as (for conscience sake) dare not, because they in measure see them to be even as they are deceivers of the people, and to that in every conscience doe I querry whether people are to hear, follow, uphold, or maintain such sinful teachers as is Rob: Dingley priest, together with the rest of his sinful brethren, or whether Christ the light ever sent wolves, hirelings, greedy dogs that can never have enough, sinful teachers, such as is these 15 priests, to waen the sheep of Christ, let such as fear God answer, pag. 146.

Pr. D. Many congregations still continue waste, no compassionate to tell them of fire and brimstone from heaven for their sins, how many shoot off a few pot-guns against their gross sins, and then lick them whole with ill-applied promises, but the blood of the people shall be required at their hands.

A. Its no marvel to us, who believe in the light, to see your congregations lie waste, forasmuch as they are become a prey to such blinde guides, that come to them in their own name from Schools and Colleges, made ministers of sin, by the will of man, and so become such greedy devouring covetous sinful dark ministers of sin, sleepy watchmen, wolvish hirelings, greedy dogs, parish-masters, that can never have enough, and such make a prey upon their congregations (that lie waste) even as you doe O ye ministers of unrighteousnes, and thou blinde seer how dost thou preach thy own condemnation, art not thou inexcusable O deceiver? who I say, or what God is that (if not the god of the world) that ever sent the ravenous wolvish nature, or such sleepy watchmen, greedy dogs, parish-masters as you to worry, devoure, and make a prey upon the sheep as you deceivers doe of your congregations? or who sent such sinful teachers, whose preaching is marred by unholy living (as thou conteste thine is, O deceiver!) dost thou think the

the sad day of account for the blinde seers, sleepy watchmen, (as thou say) is not at hand, and who sent suh evil-workers to tell people of fire and brimstone from heaven for their sins who were (or are) sinfull full of sin themselves, so that its no marvell to see congregations lye waste, because of such devouring wolvish nature, as is the greedy parishmasters, who daub with untempered morter (and lickle them whole as thou say and shoot ot potguns which is the Ægyptian language of such greedy doggs as thou art) such as *Ezekiel* declared against, *Ezek. 34.* read your porcion O ye deceivers, at whose hands the blood of the people (most assuredly) will be required.

Pr. D. *The most faithfull messengers of Christ will acknowledge they come short of their duty.*

A. We who knew in whoni we have believed even in him (that makes an end of sin) who is the light, low in the heart, and is the onely teacher of his people, who know and see thee to be a lyer, a false accuser, and so of thy father of darkness (to wit) the Devil for *Paul* was a faithfull messenger (of Christ) an able minister of the spirit of life, (which thou art out of] that said I have not shunned to declare unto you the whole counsell of God (speaking to his hearers) and therefore he come not short of his duty, and the able messengers or ministers of the spirit of the eternall word of life of Christ, in this our day, who stand in the counsell of God, and minister it forth, doe not come short of their duty, neither did *Paul* nor the rest of his fellow labourers in the Gospel, which is the power of God, but in all things approving themselves, as the ministers of God, giving no offence in any thing, that the ministry be not blamed; but in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in labours, in watchings, in fastings, *2 Cor. 6.* and he who said to the children of light, ye witneses (and God also) how holily and justly and unblamably we behaved our selves among you that believe, and so come not short of their duty, *1 Thess. 2. 9,10.* and *5.4,5,* even he is a perfect example to us that believe in the light to follow his steps, who had the minde of Christ, and he did not cause any to be cast into prisons, or make a prey of mens goods, neither received tithes, whose labouring was night and day because he would not be chargeable to any, and although he was free from all men, yet made himself servant unto all that he might gaine the more, so came not short of his duty, whose care was that when he had preacht the Gospell, he may make the Gospell of Christ without charge, then he did not oppresse any or by force make a prey of mens bodyes and goods, that I abuse not my power, in the Gospell (said he) as saith the Scripture *1 Cor. 9.19.* and they who preach the power of God did not neither doe persecute, prison, or make a prey upon any, but keepe in his doctrine who is the light Christ a perfect example to us his followers, assuredly know the faithfull messengers or Ministers of Christ did not, neither doe come short of their duty, though the greedy sinfull parish masters know not Christ nor the Gospel, neither what it is to be faithful therin, as doe the

faithfull messengers of it (whom thou O greedy deceiver hast falsly accused) who were not neither are they sinfull teachers, or darke unsanctified sinfull fruitless ministers of sin, neither can it be said of them that their heedlessness was or is inexcusable, or that their sloth was or is great, or that they were ignorant of God, neither did they take substance for shaddows, or perswade people to attend to words of a minister, though himself be fuitless, nor perswade people to gather grapes of thorns, and figs of thistles, as it doth appear priest Dingley hath done, who hath falsly accused them, of whom it cannot be said in any wise, that their preaching was or is marred by unholie living, neither did, nor doe their congregations lye waste, like yours O ye blinde seers, sleepy watchmen, and dumb dogs, O ye greedy, ravenous, wolvish, sinfull, fruitlesse teachers, and ministers of sin, sinners of the Gentils, even you O ye deceitful workers the 15 parish-masters and unprofitable talkers of the Isle of Night, to you O ye deceivers and false accusers doe I speak to and declare against, and behold I warn you (in the name of the Lord God) to repent and cease deceiving the people lest ye be eternally destroyed.

Pr. D. *The best of us have stammering tongues in this great work, and oftentimes we doe it coldly and by halves, like Peliphame we see but with our eye, like Milkes hear but with one eare, like the unicorn push against sea but with one horne, place not good preaching in lord speaking, judge of a minister by his brains, not lungs; by his heart, not throat.*

A. The deceiver the accuser of the brethren, even the serpent, his voice is denied by us, who are of the seed of David, that believe in the light, and savour the words of the wise, but the foward tongue shall be cut out, and we know a lying tongue is but for a moment, O thou dark minister of sin, how is thy heart filled with it, thy tongue devileth mischief like a sharp rason working deceitfully, thou lovest evil more than good, and lying rather than to speak righteousness, thou lovest all devouring words O thou deceitful tongue, Psal. 52.

And we know that you unsanctified, dark, sinfull, fruitless ministers of sin are unfit to doe the work of the Lord, and forasmuch as those that doe the great work coldly and by halves, such are unprofitable servants, and utter darkness is their portion, who see with the evil eye thats to be made blinde, and hear with that ear which hearkens to the voice of the serpent, and takes his counsel, and we know the beast hath many heads and horns, then how is it you push but with one horn, O ye deceivers! what minister is that which is to be judged by his brains, if not the minister of sin and darkness, O shameles spuyn.

I appeal to that of God in the consciences of all sober people to judge whether ever any of the Ministers of Christ preached such scotish cursed dark stiffe, not fitting to have the name of any other but what is according to its ground and nature, cursed damnable doctrine of Devils, let the sober minde judge, whether this scotish Priest doth not preach and print of the imagination and deceit of his own evil hard heart, and whether he be not under chains of darknes, as out of his own unclean mouth he confess saying, p. 5.

Pr.

Pr. D. Dark we are since the cloud of sin overshadowed our minds, our brightest notions are stained, our light eclipsed by nature, we are (mark) chairned up in a cave of darkness, taking meer shadows to be things substantial, and substance to be shadows; and as our eyes are dim, and cannot see much, so our sloath is great, and our inadvertency and heedlessness inexcusable; again our ignorance of God may be charged on the want of mediation in all men.

We must attend to the words of a Minister though himself be fruitless (mark) in which sense we may be said to gather grapes of thorns and figs of thistles.

Unsanctified Ministers may possibly convert and comfort sinners, admit the Minister be *stifl*. shall the people despise his doctrine; Scripture is Scripture though uttered by Satan, though our candle be in a dark lanthorn, and the Saints know not what God is a doing.

An. Now I appeal to all sober moderate people upon the face of the earth, to judge with the spirit of meekness, with the witness the light in their consciences, whether this Priest Dingley be a minister of Gods word, as he calls himself, or of Satan, and whether his filthy unwholesome dark blasphemous words be any other but the damnable doctrine of Devils to bewitch people, to the end that they should not obey the truth, lest they should come to believe in the light, and be saved from the wrath to come.

What? O people do ye think its not time yet to write it upon the wall! and to take up a lamentation for the people that are made a prey upon by such ravenous wolfish ministers of sin, as is this blasphemous Minister of Satan, of unrighteousness, Priest Dingley, together with the rest of his brethren.

Are not you O ye people! (whom my soul pitties of the Isle of Wight) blind under darkness, and dark Ministers, that you cannot see these your teachers to be no other, but Ministers of the Gospel of Christ Jesus and of the word of God, as you (stile them) poor creatures whom they have deceived, and I may truly say bewitched also, by following them and such Ministers of sin, though in their error and blasphemy they call themselves even as you do; but its no marvel to us seeing Satan himself transforms himself as an Angel of light.

O all ye sober minded, is it not so, that the Scriptures of truth bear witness unto the truth, the light which gave them forth, who saith the tree is known by his fruit, every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire, and now also the axe is laid unto the root of the trees, Luke 3. Those things which proceed out of the mouth cometh from the heart, and they defile the man, for out of the heart proceed evil thoughts, murders, fornications, thefts, false witness, blasphemies. Matt. 13. 18, 19.

Moreover him who is the light, the way, the truth, the life, said to such a generation of evil doers, the Pharisees that persecuted and crucified the light, as Priest Dingley and his brethren do to him in his members: O generation of vipers! how can ye being evil speak good things, For out of the abundance of the heart the mouth speaketh, a good man out of the good

good treasure of the heart bringeth forth good things, & an evil man out of the evil treasure, bringeth forth evil things; but I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. 12. 34, 35, 36, 37. then let such as desire to obey the truth consider in the fear of God, what spirit that is in this unclean Priest D. who saith to his hearers, we must attend to the words of a Minister, though himself be fruitless, (mark) in which sense: we may be said to gather grapes of thornes and figs of thistles.

O abominable filth and shameless stuff, I appeal to that of God in all consciences to judge whether this priest doth not preach [as I may say another Gospel then Paul the able Minister of the spirit preach] then is he not accused and so to be turned from, what is this a turning people from darkness to light, from the power of Satan (of darkness) to the power of God, who is light, as Paul did, let any sober people consider whether it be not utterly against the very nature of thornes and thistles to beare grapes and figs.

And doth not this filthy dreamer go about with the power of darkness as much as in him can, to make Christ Jesus [the dear son of God] a lyer like unto himself, and such an unclean rebellious seed of evil doers: did Christ the light warn his followers, (who were to enter in at the straight gate) saying to them, beware of false Prophets which come to you in sheeps clothing, [such as the true Prophet Ezekiel declared against, Ezekiel 34.] but inwardly they are ravening wolves, (mark) ye shall know them by their fruits, Doe men gather grapes of thorns, or figs of thistles? A corrupt tree bringeth forth evil fruit, a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, every tree that bringeth not forth good fruit is hewen down and cast into the fire, (mark) wherefore by their fruits ye shall know them, Matth. 7. 15, 16, 17, 18, 19. Matth. 23.

Wherefore let all sober people behold priest Dingley's fruits, and the sinful ministers of sins fruits, that the 15 Priests of the Isle of Wight bring forth, I say let all sober people behold their fruits, and beware of them teachers that are fruitless Ministers of sin, of darkness, that are fruitless, [as to the bringing forth good fruit] though Priest Dingley (and his ravenous generation) that stand praying in the chieffest seats in the Synagogues, or old popish Mashowles and are called of men (and are calling one another master) master such as Christ the light cryed so many woes against, would have you to attend to the words of such sinful ministers of sin, as are fruitless themselves, as he is going about to, & would make you believe that you can gather grapes of thorns and figs of thistles, contrary to Christ the light and his ministers doctrine which is one, and we know that which beareth bryers and thornes is nigh unto cursing, (and is fruitless) whose end is to be burned, Heb. 6.

Pt. V. (Though Priest Dingley say) unsanctified Ministers may possibly comfort and comfort sinners, (and also saith) admit the minister be sinful, shall the people despise his doctrine, Scripture is Scripture, though uttered by Satan.

O shameless spuing, how hath the well favoured harlot the mistress of witchcraft, with whom thou hast committed fornication) who hath so besotted, and made thee drunk with the wine of her fornication, that thou have vomited up & foamed out such cursed confused dark filthy damnable doctrins not fitting to be mention'd, but only for the truths sake that the simple might beware of such ravening wolves, and of such an evil worker as thou art, O deceiver ! was it ever heard or doth the Scripture of truth any where declare, that unsanctified ministers (of sin) [unsanctified, unholie, unholie, unclean, unclean out of Gods covenant of light, *Isay 42.*] that ever any such was sent of God, or did convert any to the faith of Gods elect.

For (I say) they that are unsanctified, are unholie, being unholie are unclean, and so are out of Gods covenant, without among the greedy dogs and unclean beasts, Gods enemies ; then how can such convert and bring others in, who are unclean, and so shut out themselves ? and we know Christ the light saith, *without me ye can doe nothing* ; now they who are unsanctified, unholie, unclean, and so out of Gods covenant, are without Christ, they are not in Christ who are without him, without among the dogs, (in the devouring nature) and there they are comforting, yea and strengthening the hands of evil doers to doe wickedly that they may with greediness drink down iniquity even as the oxe drincketh water. Let such as desire to fear God consider if it be not even so, and I appeal to that of God in all sober peoples consciences to judge & answer, whether you are not to turn from such who are in the many forms, but have not the one power ; and from the doctrines of devils, & to despise and reject sinful fruitless ministers doctrins, though priest Dingley (a sinful dark greedy blinde guide) would not have his father of darknels doctrine despised or rejected, as the sober Reader may see by his words ; and forasmuch as this minister of unrighteousness *Pt. Dingley* faith, Scripture is Scripture though uttered by Satan, and so thinks to plead for the Devil, and Satans ministry of sin sinful teachers like himself yet.

We who believe in the light which makes all things manifest (even the hidden things of darknels) know that the thief, the murtherer comes for no other end but to rob and to steal, and though the lyer who is out of the truth from the beginning, even the murtherer, (to wit) the Devil tempted Christ Jesus (the Captain even of our salvation) and spake the true words of Scripture which he had stolne, as doe his sinful ministers ; yet did Christ in any wise subject to, or rather did he not reject him and his doctrine, saying, *Get thee hence Satan, Matth. 4.* who could shew the glory of the world, (which lyeth in wickedness) of which he is the god, and of all such that bow down to it, in which they worship him the god of the world, and prince of darkness, who is king over all the children of pride.

Pr. D. But what if somewhat in the lives of ministers contradict the word which they preach, disorderly teachers are pretty well purged out, if any conti-

nse in the fault of them that doe not bring their wickednesse to light (marke) that such might be rooted out who make the offering to be abhorred, the sins of teachers being teachers sins.

A. The able ministers of the Word of the Spirit of life were and are in the light, where the deceitful-workers, the ministers of sin are shut out, and there they are offering sacrifices in Cain's nature, in the enmity, in the contradiction, in the error, in the blasphemies, preaching up, and pleading for sin, and for the sinful ministers of it, and are preaching, as if they preached not, and praying as if they pray'd not, as saith priest Dingley, and are dark chained up in a cave of darkness, and see but with one eye, (the evil eye) that takes mere shadows for things substantial, and substance to be shadows, and whose eyes are dim and cannot see much, (blinde seers) whose sloath is great, and h[ab]edlesness inexcusable being unsanctified, unholie sinful ministers, fiances of the Gentils, full of sin, that beget children in their own likenesse, and after their own image, fruitless ministers, who are perswading people to attend upon the words of such who are fruitless and sinful, such as is priest Dingley, [and the rest of his 14 brethren, who would perswade people to gather grapes of thorns & figs of thistles, & to believe that sinful, unsanctified, unholie ministers may possibly convert sinners; but O ye people ! are not such as these to be rooted out who are preaching and pleading for that which is utterly contrary to the doctrine of Christ the Lord the light to the Word of the Lord, which came to Jeremiah saying,

Bebold I am against them that prophesie false dreams saith the Lord, and doe tell them, and doe cause my people to erre by their lies, and by their lightness, yet I sent them not, nor command:d them, therefore they shall not profit this people at all saith the Lord, Jeremiah 23. and people doe ye think ever to profit by hearing, following and maintaining such false dreamers, evil and deceitful workers? wherefore let such who fear God with the spirit of meeknes judge who are in the contradiction, in the error, in the blasphemy, whether the ministers, or ministry of the light, or the ministers, or the ministry of sin, of darkness; and whether such who are out of the word, which is light, how can they preach it?

And if disorderly teachers were pretty well purged out, as this deceiver priest Dingley say they are, then I say there would be but few left (to make a prey upon bodies, goods, and souls of people) such as he is to stand praying in the synagogues, and to preach such confusion, such damnable doctrines of devils, as thee O deceiver priest Dingley ! but we know thee art a lyer, and of thy father of darkness; and forasmuch as thou say if any continue (speaking of disorderly teachers) its the fault of them that doe not bring their wickedness to the light.

But hearken O deceiver ! is it not the onely thing, wherefore thou (in the enmity, rage, fury and madness) cause the friends of Christ the messengers of the Lord to be beaten in the idols temple or maste-house, and to be cast into prison, to the end onely that thy wickedness may not be brought to light, and that thou may thereby (as thou think) cover and

and hide thy cursed works of darkness in secret ; but woe to them whose works are in the dark, (read thy portion *I say 29.*) who say who seeth us, and who knoweth us.

But can any hide himself in secret, from the eternal eye of the Lord our God, who is light ? let all that fear the Lord God of *Abraham* behold thy filthy wicked works of cursed darkness, and flye from such sinful shameless ministers of sin, as thee and thy 14 brethren, and the rest of your generation of your fathers the Bishops, the murtherous popish off-spring, who with thee make the offering to be abhorred, the sins of teachers being teachers sins ; behold even out of thine own mouth thou art and shalt be judged, O deceiver !

Pr. D. We doe not thunder in our pulpits, nor lighten in our conversations as we might, (mark) our thundering is no more heard by glorified saints than their Hallelujahs are by us.

Tis treason to undertake an embelsie without commission (mark) I sent them not yet they ran saith the Lord, not knowing why nor whether they can tell no tidings for climbing on high with the Ape, they doe but shew their own deformity.

A. But doe not thine appear manifestly to all sober people, how dost thou, O deceiver ! preach thine own condition, and appear in thine own likeness ?

Pr. The complices of Corah, Dathan, and Abiram, who usurped the priests office, were destroyed with fire from the Lord ; a warning-piece for such as usurp the Ministerial function uncall'd, unordain'd : let them take heed lest thunder and lightning be their ruine, (mark) when they presume to vent their illiterate crude, incoherent and blasphemous bluffe.

These are not Pastors but Imposters : *Paul* saith, *How shall they preach except they be sent ?* what have they to doe with this honour-unlesle called of God as was *Aaron*, let the Reader consult *Zechariah 13.* to the 5. O that such men would make the like acknowledgment in this day.

*A. In Corah, Caine, and Balaam's way thou art, O evil worker ! and people that are any thing sober may see thy deceit and confusion, O deceiver ! and forasmuch as thou speake of *Aaron's* call, and of *Pant* : its manifest the Lord God never called thee, as was *Aaron* ; neither is *Paul* who was not called to uncleannels, but to holinesl, to which he was obedient, and did not plead for such greedy covetous, softish, sinful, dark priests as thou and thy generation, as before is declared, so that I need not inlarge much more at present, yet for as much as thou speake, as if thou wert willing to have disorderly teachers rooted out, saying,*

Pr. D. That such might be rooted out, who make the offering to be abhord, the sins of teachers being teachers sins.

A. Yet who among all the children of darkenesse thy brethren, the ministers of sin, can pleade more for the upholding of them, thy father of darknesse workes and ministers then thou O deceiver.

Is a sinfull minister a disorderly teacher, or can he be worse then sinfull (full of sin) then let such as desire to feare God behold and see,

whether thou doe not plead for as much as thou say.

Pr. *Admit the Minister be sinful, shall the people despise his doctrine? Scripture is Scripture, though uttered by Satan.*

A. And may not all sober people see that thou would have thieves and robbers, hirelings, ministers, of sin, of darkness, of Satan, upheld to steal, make merchandise of the holy prophets words, and preach them to people without the power, even as thy father did to Christ, to deceive and make a prey of bodies, goods, and souls of people; is it not even so, O ye sober-minded people, answer?

Again, are unsanctified ministers, disorderly teachers, and they who are unsanctified, (as I have said) are unholie, not converted to the faith of Gods elect, but are ungodly, unrighteous, estranged from the life of God, yet doth not thou O deceiver! plead for such, (saying that such) may possibly convert sinners, as the moderate Reader may behold thine own words, for I doe thee no wrong.

Pr. *Unsanctified Ministers may possibly convert sinners.*

A. And if such may convert sinners, what is that in thee that would have disorderly teachers rooted out? and what is that in thee also that pleads so exceedingly for them, in thy confusion, and works of darkness, and let such as fear God consider whether thou doe not as much as in thee lyeth, O deceiver! plead for such as is thy self and brethren, whose coverings are found too narrow.

And if unsanctified, unholie, sinful, dark, fruitless, unworthy Ministers, [such as is you sinful finners of the Gentils (as your selves confess) who are chained up in a cave of darkness, (in the land of darkness, the obscure world) sinful, and begetting children in your own likeness, whose eyes are dim, and cannot see much, [blinde seis] whose sloath is great, and heedlessness inexcusable, who perswade people to gather grapes of thorns, and figs of thistles; your unholie life marres your authority in preaching, your false dreams (I say also) whose conversation doth not lighten, which is no marvell to us, seeing you are under chains of darkness, where your dark thundring is not heard of glorified saints, you being lyable to be left in a less tolerable condition than Sodome and Gomorrah in the day of judgment; Corah and his company is your figure: but where wilt thou appear, O deceitful worker! who hast foamed up such filth, and art like the troubled sea that foams out mire and dirt, speaking of thy illiterate crude and incoherent blasphemous stiffe, take it back to thee again, for I know from whence it came, O deceiver! together with thy generation, uncall'd, unordain'd, as thou say; but we know the Lord our God never ordain'd such a company of cursed teachers, or sent such to preach the everlasting Gospel, you greedy usurpers, behold the hand of the Lord our God is against you, who are warned to cease deceiving and repentance unto life, lest ye dye in your sins, and so eternal woe and torment for ever world without end be your reward.

And, I say, if such as you (as are before mentioned) be not disorderly teachers,

teachers, let any of you; or of *England's* nation return an Answer in plainness, what, or who he is that is a disorderly teacher, that is to be rooted out, as saith priest *Dingley*.

Moreover, one of the chiefest of these 15 sinful priests called *Edward Buckler*, yet professeth himself a Minister, an unworthy minister, a servant in the work of the Gospel of Christ Jesus, he saith in his Epistle to priest *Dingley*'s works of darkness.

Pr. B. That some learned Christians have been able to squeeze the greatest mysteries of our religion, (mark) out of the writings of some Heathens.

*A. O ye deceitful workers! will not those you call Heathens hisse at you a rebellious generation? will not they in the day of judgment arise and witness against and condemn your filthy conversation, O ye vain talkers! the aggravation of your sins doth and will make you lyable to be left in a lesse tolerable condition than *Sodome* and *Gomorrah*, according to what you confess.*

1. Quæry what religion is that of yours (O ye men of sin?) seeing you say the greatest mysteryes of (it) have been squeezed out of the writings of heathens.

2. And whether they were learned Christians that squeezed the greatest mysteries of your religion out of the writing of Heathens, seeing the heathen know not God, whose name is dreadful among the heathen, and the holy messenger whom the word of the Lord came, said, pour out thy fury upon the heathen that know thee not; and Jesus Christ was revealed in him that was an able Minister (of the spirit) not made by the will of man, that said the Lord Jesus Christ shall be revealed from Heaven with his mighty Angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

These querries are to be answered by *Edw. Buckler*, or any of his brethren, the parishmasters of the Island or of the Nation.

Also this Priest *Buckler* like the rest of his generation who are such as *Jude* spake of (16) that speak great swelling words (of vanity) having mens persons in admiration because of advantage, contrary to Christs doctrine, which these sinful parishmasters are out of, giving and receiving honour, with flattering titles one to another, as the reader may behold how this priest *Buckler* flatters his unclean brother *Dingley*, saying,

Pr. B. This good man my much honoured friend and neighbour, the reverend and industrious Author, reverend Author, (he meations sundry times.)

*A. But did ever any read in Scripture, or hear that the Ministers of Christ did give one another such flattering titles, or that they called one another master, as master *Paul*, master *Matthew*, master *Timothie*, &c. or did ever any read in Scripture of any of these covetous priests, generations of the false prophets that flattered one another so much as do these priests of *England*; let such who fear, and desire to fear God consider what rules in these priests, that would be honoured, and let all sober people take heed how they give or receive honor, from or to them, or any man, lest they be found in the unbelief, worshipping the Devil, and*

sacrificing to him in man, who would be exalted and honoured, (as he is in many) above all that is called God, and how can ye believe which receive honour one of another and seeketh not the honour that cometh from God only, saith him who is the light, *ye will not come to me that ye may have life, I receive not honour from men, John 5.* and he is a perfect example to us who believe in him who is the light, *that faith believe in the light, John 12.*

Much more at large might be written and declared of the cursed, unfruitful, filthy and most abominable works of darkness, of these filthy sinful ministers of sin, and unprofitable talkers, blind seers, sleepy watchmen, dumb dogs, as saith priest Dingley who out of his own mouth, is yea and most assuredly shall be judged, as also shall the rest of his generation, and from the hand of the Lord shall they all receive a just and equal recompence of reward according to your cursed works of darkness, O ye priests! and this is a sure testimony, and so farre am I clear of your blood.

Of a truth my spirit within me hath been even pressed down with beholding the filth of these unclean priests most abominable filthy stuff, which from the bottomless pit of darkness out of their own mouthes it hath come forth; and for the truths sake, and for the simple-hearted, (such as fear and desire to fear and obey the God of truth) have I endeavoured (in the fear and favour of God) to clear my conscience, so as to return their filth and cursed deceit and shameless confusion upon their own heads, for (as I said) out of the pit of darkness it came, and thither let it return upon the head of the beast and false propher.

Oh what shall I say or write! that all honest simple hearted people upon the face of the whole earth, may beware and fly from such a soul-murtherous generation of priests, of unclean sinful priests, parishmasters, and brutish pastors that cannot understand, neither shall such profit the people at all, the breath of life hath spoken it,

Wherefore in the fear and dread, and in the name of the Lord God of truth and of pure power, of everlasting holiness, without which no man shall see the Lord; behold I declare against this company of fifteen sinful priests and parishmasters of the Isle of Wight, and behold in my testimony which now in the fear of the living God I write and declare to all people in the said Island, that they are no ministers of Christ the light of the world, neither did he send them to preach, but are deceivers, such as Christ pronounced so many woes against, Mat. 23. and such as the holy prophets together with the Scriptures of truth, did and do witness and declare against; O what will be the end of such an unclean generation of sinful priests! (if they repent not) as is the brethren of this blasphemous scottish priest Dingley, let the sober minde with Gods witness in the conscience judge, whether there be any fear of God before the eyes of these deceivers.

Wherefore how wilt thou O blasphemous deceiver priest Dingley! be able to stand in the judgement of the most high, pure, powerful, living eternal God of life, who art inexcusable in the hardness of thy heart because

because of thy preaching, [O thou greedy covetous blind guide] such errors and damnable doctrines of Devils ! why hast thou sold thy self to work wickedness, O thou sinful shameless teacher, why hath Satan filled thy heart with the power of darkness to deceive and bewitch people.

Behold the hand of the Lord is against thee and thy generation of sinful ministers of sin, and the sword of the eternal spirit will cut thee down as a fruitless tree, (that cumbers the ground) for the unquenchable fire, which the breath of the eternal God as a mighty stream, will kindle in thy bowels, in the night of blackness and darkness ; Oh unexpressible will be thy endless torment , with howling and perpetual anguish, perplexity , and vexation of spirit, (if thou repent not) and then thou shalt most assuredly know , that thy end will be according to thy works of darkness, and to the righteous judgements of the eternal pure holy God according to the witness in thy conscience, [which never consented to any of thy unfruitful works of darkness] shalt thou then confess, and this is a true testimony and in the day of blackness and darkness, in thy visitation shalt thou O deceiver know it and how, that I am a friend to thy soule, that yet warne thee to cease deceiving the people, and to bowe downe to Gods eternall witness in thy conscience, and lye under and beare the indignation, plagues, and judgements, which on the head of the transgressor, yet head in thee wilbe ministred, with vials of wrath, fury, and fiery indignation, from the Lord God of judgement.

And this is not the first time I have warned , and in the sight of God cleared my conscience concerning thee though thou did burne a letter, which came from me, and my fellow prisoners hands, after thou had caused us to be cast into a instinking dungeon, a filthy noysome unhol- some prison.

And the cruell oppression and hardships we have here suffered (at present) I forbear to mention, but we in patience possesse our soules, the living testimony of innocence and truth of Jesus being with us, for which we suffer, living prayses to his name, that makes an end of sin.

And this I say and desire with my whole heart, the Lord knoweth I lye not that what thou hast acted, falsly accused, or spoken against me, may not be laide to thy charge, if happily thou yet finde a place of repentance unto life, before thou be sealed up in, and unto everlasting perdition, and let Gods witness judge thy heart, and see thou owne thy condemnation, and so much I say to the rest of thy generation, by and under whom, I and my deare freinds [in the everlasting unity] suffer even in these your dayes, O ye professors of the holy prophets words, and persecutors of the like, as did your fathers in generations past.

But cursed be the deceiver, which hath in his flocke a male and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great King saith the Lord of hosts, and now O ye priests this commandement is for you, if ye will not bear and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts I will even send a curse upon you, and I will curse your blessings,

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people about
him,*

ea I have cursed them already, because ye doe not lay it to heart.

But ye are departed out of the way, ye have caused many to stumble at the law (which is light Pro. 6.) ye have corrupted the covenant of Levie saith the Lord of hosts, therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes but have beeene partiall in the law.

Ye have wearied the Lord with your words, yet ye say wherein have we wearied him, when ye say every one that doth evill is good in the light of the Lord, and he delighteth in them or where is the God of judgement. Malachi. 2.1.2.8.9.14. & 17.

Now let the sober minde consider, what is herein written, and with Gods witnesse, the light in the conscience, see whether I have done these sinfull priests, deceitfull workers any wrong, (I know that in their owne consciences will witnesse for me against themselves) and whether out of their owne mouthes they are, (and may) not be judged and condemned, to be even so as they are ministers of sin sinfull teachers.

And if any of our friends should (as they might justly (have charged such filthy works of darknesse upon their heads [as is and may be manifest to all sober people, that have the least measure of moderation] which out of their owne uncleane mouthes, they have foamed and vented forth.

Its like many would unjustly have charged us, and judged that we had dealt hardly with, and judged rashly of them, as many mouthes, which these and such like sinfull teachers have caused to be opened, even in these your dayes against the everlasting living truth, which yet notwithstanding doth, yea and shall reigne over all deceite world without end, glory to the Lord God even so Amen.

D.B.

The common Goale and House of Correction at
Winchester the 22^d of the 9th Month, 1658.

The End.

